

THE
GROWTH OF NATIONAL CONSCIOUSNESS
IN THE
LIGHT OF THEOSOPHY

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BY

GEORGE S. ARUNDALE, M.A., LL.B.

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IN speaking for the first time in this historic Hall, the scene of so many magnificent lectures from our revered President, speaking in the presence of many infinitely more qualified than myself to present to you those great Truths which are summed up in the word 'Theosophy,' I cannot but confess to a sense of awe and unworthiness. For many years this Hall and the Hall of the Central Hindū College at Benares have held large assemblies, listening raptly to teachings from one whose power of speech is as great as her authority; and who am I that I should venture to tread in the footsteps of her to whom we all look for strength and inspiration?

And yet the ordinary man has his message to deliver, for there are many to hear and many ways in which their attention may be held. He speaks in language that his fellow-men can understand, his thoughts and his aspirations are the thoughts and aspirations of many around him and if perchance he has had the privilege of sitting at the feet of those wiser than himself, then his message—plain and ordinary as it is—may have a touch at least of the reality: it may have a little more of the truth in it, and it will be easy to grasp, for in its essence it will be the ideal of the ordinary but earnest man in the world.

Such is my title to stand on this platform this afternoon, even in the presence of some before whom I should be silent; for I am here to deliver to you a plain message in plain and simple language, a message to the man in the world and of it. I come from an ordinary every-day life to try to show you how Theosophy helps us to understand, and at least partially to solve, the vital problems which confront us, how it brings forth the underlying unity amidst the superficial diversity, and how we begin gradually

to see that all has had a common origin and is leading to a common end, how all is brought into true perspective, how harmony is seen gradually beginning to assert itself amid the noise of apparent discord. And so I have taken as the subject of the four lectures which our President has summoned me to deliver a simple idea, clothed, perhaps, in somewhat obscure language. The 'Growth of National Consciousness in the Light of Theosophy' is but a big phrase with a simple meaning, a big phrase because the idea is great and awe-inspiring, but its very greatness is its simplicity.

I propose to try to take one or two of the most important features of the life of the man in the world, and to suggest to you ways of looking at them which will be helpful and possibly inspiring. I propose to try to explain how most of the differences between nations and between individuals are due to superficial and hasty beliefs, and while explaining this I may hope to outline one or two remedies, one or two lines of conduct, which may help to bring about a more rational understanding.

The central idea which we all have to

grasp is that we are parts of one great whole, that this one great whole is guided and controlled by master-hands, and that each part of the whole is at least unconsciously co-operating in the working out of the one great plan. We may speak of the plan of the Logos, or of the plan of God, or of the work of the R̥shis; we may speak in the terms of whichever religion most appeals to us; but from the beginning of time the one plan has been unceasingly proclaimed, and at different times, in different languages, one Supreme Teacher after another has exhorted His followers to live according to those precepts which are in harmony with the evolution of the world in which they dwell. We learn of an ordered growth, of a scheme created by an infinite wisdom, and carried out by infinite power and knowledge. We perceive that everything we see around us has its own special place in the great panorama which is being gradually unfolded, that nothing can be neglected, nothing lost, nothing useless. And as we stand for a moment stretching as it were our vision into the dim past, we begin to see how each part of nature is slowly

but surely evolving, step by step, stage by stage, and that we ourselves have climbed some of the rungs of the great ladder of evolution just as others have climbed before us, just as others will climb after us though now behind us. Each rung of the ladder is a stage in the great evolutionary process, and there is no rung without its occupants in one or other of the innumerable forms which evolution offers to the Great Life. Endless progress in front of us, life stretching behind us infinitely far, one eternal ceaseless stream. Such is the Law.

Now most thoughtful people realise all this intellectually, accept it as a theory of life, use the theory in their intellectual arguments. But how many are there who weave the theory into their every-day lives, allow it to influence their actions and thoughts, make it the dominant factor in their path of progress? It is no doubt true that, put as I have put it to you just now, the theory is a little vague, perhaps a little unconvincing, unpractical; but let us see what we can take out of it for practical purposes, for ordinary family and social use; and I believe, if we can translate a part of the great idea

underlying the theory into common terms, we shall begin to catch a faint glimpse of the reality of things, and shall at last have the joy of feebly, but at least consciously, co-operating where hitherto we have been unconsciously dragged—if I may use the expression.

I said at the beginning of this lecture that I am speaking to you as an ordinary person. The terms I shall use will therefore be terms for practical purposes, terms which will fit in with the common problems of life which we ordinarily see around us. We shall try to bring the theory into touch with the problems of individual growth, of family life, of social obligations, in a word with all the component parts of national life. For this reason I have laid stress on the words 'National Consciousness' in the title for the lectures, in order that I might thereby try to focus your attention on the dominant note of modern life and point out that all other parts of the lives we lead are, for the time at any rate, to subordinate themselves to that stage of consciousness which the world is definitely beginning to enter, the stage of *national* consciousness. It

is not that any particular stage of consciousness is more important than another, or that all stages are not now present in the world; but if we look at the world as a whole, we see one particular stage uppermost, and therefore of more general interest and utility than the others. Bearing this in mind, let us ascertain what aspects of the great plan call for special notice, need practical exposition.

(a) In the first place I think we should try to work out in our lives the fact that we are not so many independent, separate, complete wholes, but parts of one great whole—living perhaps our own lives, but living them with the life of the whole, living them *because* of the whole and not apart from it, or, worse still, in spite of it. This involves an inner recognition of *individual* incompleteness, and of the essential fact that only by the double process of expansion and attraction can that incompleteness be removed.

(b) The next point upon which stress must be laid is the recognition of value in that which we do not ourselves possess, or which may even apparently antagonise

us. If we really conceive of one great harmonious whole, we cannot admit internal discord. That which we perchance seem to find repellent in a particular expression of the one great Self is that which we have hitherto failed to understand, and is of just as much importance as any quality of our own upon which we set great store. This means an understanding, which we have to work out in our daily life, that everything has not only its place in the great scheme but also its essential value and necessity. Our object therefore is to try to appraise the exact nature of the value, so as to give it its due weight. The neglect of those things which appear to be unimportant, or perhaps even trivial, is one of the most common blunders of our modern modes of life. The separative tendency in our existing system of civilisation has the result of magnifying the constituent parts of the small 'I,' of minimising all that is outside, and even of regarding it as antagonistic, unnecessary, inferior.

(c) The third point is self-evident to those who really understand the plan, but its disregard by most who are leaders in the

various departments of human activity exposes us to many blunders. I refer to the practical realisation of the existence in the world to-day of Great Beings, entrusted with the supervision and working out of the great scheme of evolution. On each rung of that part of the evolutionary ladder which is above us, we must place individuals more advanced than ourselves, each occupying his place in the hierarchical order which stretches before us as well as behind us. And just as we ourselves, according to our several capacities, share in the work of the world and carry out the divine plan, so may we conceive of those above us, some only a little more advanced, others with spiritual splendour beyond our conception, entrusted with ever-increasing shares in the great work, some, indeed, tracing the pattern for their subordinates to copy.

The literature of the world has, from time immemorial, proclaimed the existence of these Great Ones. We usually accept their existence as one of those facts which are not susceptible of proof, and in our sorrow and distress our hearts are poured out to some lofty Figure from whose feet we arise comforted

and cheered. But what of our ordinary daily life, what of our life in the world? Do we give Them a share in our lives, do we for a moment imagine that They are watching over us and are guiding our feeble footsteps on the rocky path? Have we understood that the plan, of which we have a vague intellectual conception, is nothing without Them and everything with Them? Have we sought to reach Them, so that we may be taught by Them and may be inspired by Them to co-operate consciously in the work, to walk firmly with a knowledge of the obstacles and a vision of the goal?

It is here, I think, more than anywhere else that the mere intellectual grasp of the 'Whence and the Whither' fails utterly to provide us with the needed knowledge and strength. I can conceive that much good work can be done if we try to put into practice the first two points of which I have spoken; but to be in the vanguard of helpers, to be able to work intelligently in almost any part of the great workshop of the world, to use one's strength to the uttermost, and then still to be able to draw, if necessity demands, upon the spiritual

storehouse of mankind, for that the touch of some Great One is needed, for that we must place our trust and confidence in the possibility of becoming agents and messengers of a Spiritual Brotherhood, and of acting as channels for the work which binds the Brotherhood to the world.

We can at best see but little of the magnitude of the task before us, but vaguely can we grope through the darkness of ignorance to a solution of the many problems which confront us to-day. Take any newspaper dealing with vital questions affecting the welfare of the vast working classes, or dealing with the problems of religious differences, or with the changes needed in the forms of Government, or with the relations between one nation and another. What little confidence we have in our solutions, and how hesitatingly turns the wheel of progress in our uncertain hands. We see experiment everywhere, tentative solutions, periodic international congresses continually seeking new ways out of old difficulties, reiterating the same resolutions year after year, as counsels of perfection rather than as practicable pathways. Rightly indeed has our President

given the name of 'Deadlock' to the conditions we see around us, and hopeless would be the task for our unaided efforts. Is it not possible for us to try to begin to understand that the world is one great school in which we are all learning the lessons of life, and there are Those who, having passed out of the school, yet remain in it as Teachers and Guides? I think that members of the Theosophical Society at least should be prepared to extend this theory into practical application, for they have now ample evidence from those whom they ought by this time to have learnt to trust. It is true, of course, that most of us lack the direct touch, let alone experience on the physical plane, which would obviously be so convincing to the intellect; but if we were to try to imagine these Great Teachers as Beings to whom we can hourly submit our difficulties, and if we try to raise ourselves to even a dim perception of Their standard and to apply it to our worldly perplexities, I venture to predict that the response from Them will not be slow in coming, although we may for a time fail to trace it to its source. At least we shall be conscious of a keener

insight into the problems of life which confront us at every turn, and we may be able to accept with greater equanimity the lessons which we shall derive from failure. Above all we shall find ourselves exhibiting a broadening tolerance and sympathy, based on the inner conviction that all forms of belief, all shades of opinion, all types of ideals, are so many methods of leading people of different temperaments to the common goal. We shall see that each nation, each tribe, each religion, each political party, each philosophical theory, is but a special aspect of the truth, arranged as a test of our power to see through the form into the reality beyond, to recognise the reality in whatever part it may assume. There are many classes in this great world-school of ours, almost as many classes, perhaps, as there are individuals, and each class has its place, its work, its Teacher. How could it be otherwise, if the plan is divinely constructed, as we all of us know in our hearts?

Now it is useless to read Theosophical literature, to attend Theosophical lectures, to preach Theosophical truths, unless we are

prepared to live Theosophical lives, and to make Theosophy as far as we can our standard of practical effort. We may be in possession of innumerable facts regarding the various planes of nature; we may have an intimate knowledge of the various grades in the great occult Hierarchies; we may have at our fingers' ends convincing explanations for many strange phenomena; we may grasp fully the great principles of karma and reincarnation, especially as applied to the difficulties and troubles of other people; we may enjoy the personal delight of being favoured with those glimpses into the future which are sometimes afforded us by our leaders in the movement. But how far does all this knowledge find a practical outlet in an altered outlook on worldly affairs? How far, for example, does the knowledge that man moves on many planes modify our estimate of him on the physical plane? How far do we actually take into account, as an unknown element, that part of man which does not emerge into physical consciousness? To what extent do we feel constrained to suspend the usual hasty and ill-informed judgment which the world passes

upon a person, because the existence of other planes of nature tells us that there is much more of the individual than appears to our physical eyes?

Do we recognise that the great spiritual Brotherhood which we believe to exist may be profoundly affecting the course of affairs in the world; that it is quite possible that our own share in those movements that make for the betterment of the human race is much more insignificant than is generally imagined? Do we understand that many of our clumsy errors and ignorant mistakes are perhaps minimised by Those whose knowledge greatly transcends our own, just as a little child is often to a certain extent protected from the consequences of his childish ignorance? Are we prepared to admit that the world is so carefully looked after and directed, that there is not one single department of human activity which is not watched and controlled by some representative of the great White Lodge? This is obvious in theory, but do we work out our theory in fact? Do we ever try to look into the various branches of human activity, in order to gain at least some vague

knowledge of the underlying currents and to see the master-hand at work?

Then again, taking those well-known theories of karma and reincarnation, what *real* part have they in our lives? It is not difficult for us to apply these principles to the lives of other people, just as it is easy for the vivisector to conduct his experiments on living creatures other than himself. The vivisector would probably strongly object to the suggestion that his own body might give better results than the body of a so-called 'lower' animal; and we in our turn are by no means convinced, when the calm judgments which we pass upon other people are used with reference to ourselves. Nor do we realise, for example, that the life in which we are now living is but one of a series, and that though we have to live intensely in the present there are future lives for which we should set about preparing now. Further, we are generally very careless as to the kârmic effects of our thoughts and our actions, provided the transaction with nature is not likely to be of what has been aptly termed a 'ready-money' character. There

is also a tendency not to do in this life that which we think we can safely put off doing until the next. "I am afraid I shall have to wait for another life" is a phrase frequently on the lips of those Theosophists who seek excuses for not beginning some difficult task—somewhat foreign to their present natures. We are too much in the habit, naturally, of thinking with a part of our consciousness and not with the whole, or with as much of the whole as we can conceive. It is very useful to try to bring forward the past into the present, and to use both in the preparation for the future. A knowledge of karma and reincarnation are immensely helpful in this direction, but the knowledge must be used practically and not merely theoretically.

I wonder how many people who have read, say, those wonderful lives of Alcyone, or Mr. Leadbeater's graphic descriptions of the conditions of the sixth sub-race, or Mrs. Besant's magnificent and inspiring forecast of India's future—I wonder how many such people have taken the hints which abound in these writings, and have tried to understand, for example, the way—or at least

one way—in which progress is made life after life, the soul schooled in its duties and prepared for its work of service? How many people, instead of spending their time in wondering whether they have appeared in these lives, or perhaps in feeling that the lives are not particularly interesting because they do not act any part in the great drama displayed before them, have at once occupied themselves in tracing out the various qualities which have to be developed and the ways in which they can be acquired?

If we wish to prepare ourselves for the sixth sub-race work, or if we wish to fit ourselves to be worthy to share in the great destiny which lies before the Āryan Race, we have the material in our hands. The veil has been partially lifted, and we have been given a glimpse of the model to which to adapt ourselves. Are we going to take ourselves in hand at once, or are we content to enjoy the dreams that pass in view before us, and relegate them to those pleasures of life which have no permanent effect upon our natures?

If I have dwelt at length upon the attitude of mind, rather than upon the actual facts

and their importance from the Theosophical standpoint, it is because I wish you clearly to understand the point of view from which I shall approach the survey of some of the features of interest which we see around us. It is not to be expected or desired that you should see eye to eye with me in the interpretation I shall venture to place upon many of the phenomena of natural growth that will be presented to you during the course of the ensuing lectures. But it is essential that I should explain how I am trying to understand that which happens around us, so that you may judge of my conclusions as correctly as possible. I have said that the term 'national consciousness' has been used in order to direct your attention to what I believe to be the most important factor of modern life, because it is a factor which gives us an ideal towards which to strive. The part which each individual plays in his relation to his surroundings, his duties to himself, to his family, to his town, to his country, are all duties which are more and more being regarded as part of the great national life of the people to whom he belongs. The individual looms large in these

days of individualism, but we already see signs of the individual being related to that larger individual, the nation, and being regarded as best equipped when trained for the service of his country. We see signs of the old Greek ideal of the individual as living his life for the whole and not for himself alone, and while it may perhaps be true that in ancient days the individual was a more or less unconscious part of a very conscious whole, trained to silent obedience rather than to active intelligent effort, it is certainly the fact to-day that he is expected consciously to co-operate in the working out of the national plan. The national ideal is uppermost in men's minds at the present time; it is for the Theosophist to see how he can help to purify the ideal of its lower aspects, and to raise it upwards in the light of the knowledge which he claims to possess. It is the Theosophist's duty to be ever in the forefront, encouraging people to strive unceasingly towards that which is highest in them, and promoting Brotherhood not only amongst the various parts of one nation, but equally among the various nations of the world; so that he may be true

to that great principle of Universal Brotherhood which is the foundation-rock of our Society, and the only common tie between us all.

It is my object, therefore, to offer some slight contribution to the consideration of the present stage of our development by applying to some of the principal factors of modern life the lessons which Theosophy has taught me, and to endeavour to show that if we realise in our practical life (i) that we are parts of one great whole, (ii) that that which is outside of us is of as much essential value as that which we recognise as part of ourselves, (iii) that we are under the immediate guidance and direction of those Elder Brethren whose feet have stepped when ours are stepping now, we shall be far on our way to an understanding of life which shall immensely contribute towards peace, harmony and rapid progress.

I may be wrong in my judgment of the conditions as they are; I may fail rightly to apply the principles which I have just indicated; but I have at least found some inspiration, much encouragement, to

persevere steadily in the work I have to do, and a feeling of certainty as to the goal to be reached, however halting the footsteps on the path; and it may be that to some few amongst you will come that same inspiration, that same encouragement, that same certainty; and if such come to but one or two in this audience at the close of the lectures which I have to deliver, I shall have the satisfaction of feeling that we cannot be entirely wrong, and at the least I shall not have spoken in vain.

II

I TRIED to explain to you yesterday the point of view from which I propose to look upon the conditions of life which we see around us, and this afternoon and to-morrow it is my intention to suggest how the principles we have established are actually working in the world to-day though we may have been unconscious of their existence.

It seems clear, in the first place, that the one great fact upon which we should lay most stress is that from the small we evolve the infinitely large and that those lines of growth which we find in the small are reproduced on a more elaborate scale in the large. If we look at the life of the individual, watch the struggles he has to make to assimilate his surroundings and to adapt himself to the conditions in which he finds himself, and note the various phases of relationships between him and other individuals, we are in reality looking also at the life of a nation, we are watching its

struggles towards unity and its efforts to harmonise itself with the other nations of the world. If we look at the growth of the individual and see how his various vehicles are formed, how he is trained to use consciously vehicle after vehicle, each subtler and more powerful than those below it, how, for example, we see evolving in him first *kāma*, then *kāma-manas*, then higher *manas*, then *buddhi*, then *ātmā*, we are looking at an evolution which finds its counterpart in the large in the growth of a race. Taking the fifth Root-Race, our own, we may watch in the formation of the race by the Manu the growth of the body destined to be the type of the fifth Root-Race man, and in the first sub-race we have the body in a more or less complete form. Then in the second sub-race we notice the development of the various centres which are to be used in the building of the perfected type. In the third sub-race we see the rapid growth of the *kāma* principle, in the fourth sub-race we recognise *kāma-manas*, and in the fifth *manas* in its higher aspect—intellect. And if the analogy be complete, as indeed we know it must, we may expect

buddhi as the dominant note of the sixth sub-race, at whose formation we are assisting, and for whom we are told the Theosophical Society acts as a feeder; while in the seventh sub-race we shall see *āṭma* shining out as the mark of the highest point reached by the fifth Root-Race, the representative of intellect in the great scheme of races apportioned to the globe on which we live. If I had the necessary ability and the scope of my subject permitted it would be instructive to trace this great analogy still further. We might watch for these seven processes of growth in the seven divisions into which each sub-race falls, in the seven types which give to each sub-race its relative perfection. We might examine each of the root-races, and see the growth of form in the first, the establishment of centres in the second, the awakening of *kāma* in the third, of *kāma-manas* in the fourth, of *manas* in the fifth—the Āryan—and reasoning thus we should be able to speculate upon the features which will be peculiar to the sixth and seventh Root-Races which shall complete the human evolution on our globe. Repeating the same process

it is possible that much light would be thrown on the various globes which form our chain and on the various chains which constitute a system, and so on.

I simply mention this line of investigation in order to lay stress on the first of those underlying principles which I spoke of in the first lecture—the existence of a great Divine plan, perfect and complete, in which each of us plays his appointed part and works out his destiny to its appointed end. It would be worth while, indeed, for a detailed analysis to be made of the various parts of the human body, of their relations one to another, and of their correspondences in those greater bodies which we speak of as races and as nations; and in *The Secret Doctrine*, H. P. Blavatsky gives us a glimpse of a perfected body in which the greatest among us form the life-giving centres and the lesser among us constitute as it were the individual cells, each working in perfect harmony with the whole, each in eager subordination to the great will governing and directing. Think how much more accurately we should be able to understand the part which each member of the Great

White Brotherhood plays in that great body we call the world if we could reason with understanding from the smaller body which is more or less at our command. If we were justified, for example, in looking upon the Manu Himself as the brain—the guiding intelligence—upon the Bodhisattva as the heart, and if we know thoroughly of the constitution of our own brain and of our own heart, how much greater would our appreciation of those two Great Beings be, how much more real would They become to us. Behind ourselves, supplying us with the materials upon which we work, giving us the inspiration from which we draw our courage to persevere, shaping us to our end unknown to most of us, we sometimes feel the existence of greater Intelligences “in whom,” as has been said with a truth subtler perhaps than the poet imagined, “we live and move and have our being”. So might we also infer with regard to the Great Ones who to so many of us, alas! are but vague names, each the part of some greater whole, each greater whole the part of some still greater. Bewildering and confusing does the thought become when we

see stretching before us an endless future and extending behind us an endless past. But out of the bewilderment and from the confusion we reach an instinctive conviction which I suggested in the second principle referred to yesterday—the conviction that not only is there nothing great and nothing small, for each is a greater to something which is less, and less to something which is greater, but also that a knowledge of the less has but to be widened in order to include the greater, that knowledge is one, that if the part, however small a part, be understood, the whole is already within the grasp, for there can be no conflicting principles in nature.

For the purpose of these lectures, however, we must confine ourselves within somewhat narrow limits, and the analogy upon which we shall have for the most part to depend will be the analogy of the growth of the human entity through childhood to youth, through youth to manhood, from manhood to old age and thence the inevitable decay of the outer body which has performed its share in the garnering of the experiences for assimilation into the inner

reality which lies behind. Let us look, then, at the growth of the race to which we all belong, that we may try to understand the nature of the work before us and the way in which each of us can best fit into the great plan to the accomplishment of which the race contributes its share.

Upon this growth Theosophy has shed a light which should for ever dispel the obscurity at present surrounding the origin of races and the relations between the various classes of mankind upon the surface of the globe. We begin to see amidst the apparent confusion an ordered progress and a perfect relationship between the various parts. We begin to perceive even though dimly the hand of the Master-builder fashioning His building with unerring precision and with unalterable purpose. We see race after race growing up under the guidance of its Leaders, developing by degrees the dominant characteristics which have to be acquired, and passing on its consummated experience to those which have to follow. And here it is that the recognition of the work of the Great Hierarchy is imperatively forced upon us. No race which has not had its

Divine Teacher and its Supreme Ruler, no nation which has not had its great leaders, no tribe even without its heroes. Never even from the standpoint of the ordinary historian is the world without great men who mould its destinies, and when we look with the knowledge which Theosophy has given us we see that behind these heroes, behind these great leaders, behind these Supreme Rulers and the Divine Teachers, is the divinely-shaped plan which the greater souls consciously and the lesser souls unconsciously carry out in all its details. What does Theosophy tell us of the plan? What can we learn of our destiny to smooth the path we are treading and to guide us to an intelligent participation in the work of the world? I cannot help thinking that the one great fact of greatest value lies in the realisation of the one source of all life and of all the varied manifestations of that life. And although it is true that admission to the Theosophical Society only depends upon a belief in universal brotherhood, yet there is, I venture to state, nothing more certain than that an understanding of Theosophy involves a recognition (i) of the supreme

value to the world of the great religions which have from time to time appeared; (ii) of the common origin of them all in the Great Teachers who have ever been the source of man's upward progress.

From time to time, indeed, as individual religions lose their vitality or become obscured by some superficial phase of temporary duration, as for example the period of the French Revolution of 1789, we find men like Voltaire proclaiming that "religion is the chief cause of all the sorrows of humanity. Everywhere useless, it has only served to drive men to evil, and plunge them in brutal misery it makes of history an immense tableau of human follies." But in the long run, when judgment is calm, when the mind is not swayed by the prejudices produced by a special series of circumstances, and above all when everything of the world has lost its power to attract, then comes strongly the recognition of something beyond mere physical existence, something beyond the ordinary forces recognisable by all, the recognition of a higher life than the life in the world, a life of which the worldly life is but a comparatively insignificant part.

And then we begin to perceive how men are but as children sent to school to learn all that the school can teach them, how there are various schools for various temperaments, and how the perfect man must have passed through all the schools so that he may learn the lessons which each teaches. We understand each race to be a school, each nation a class therein, each big family a section, each small family a unit. The race grows, the school becomes larger, the nations spring up in various parts of the world, classes are opened, sections come into existence.

There is the one great staff of teachers for all the race-schools and one great lesson which they all teach, only the lesson is taught in different ways so that it may be thoroughly understood and that no aspect of it may remain obscure.

Let us leave then the gropings of ordinary history, in which man apparently pursues his way all but unaided and with uncertain faltering footsteps, and watch how a race is trained by Those who have the power and the knowledge. It would appear that as each preceding race begins to reach its prime,

preparations are made by the One who is to be the Ruler of the next to select those most suitable to express the features which are to dominate the new race, and to prepare them to be the nucleus of the fresh impulse to be given to the world.

Leaving out of account the first, second and third root-races of our present globe, we may turn to the consideration of the method by which our present fifth root-race was evolved from the fourth.

I have already pointed out that *kāma-manas* is said to be the dominant factor in the development of the fourth root-race, which showed forth this aspect to a preponderating extent. We are also told that *manas*—intellect—is the key-note to the development of the fifth root-race to which we all belong. We may therefore conclude that the Manu in selecting from the fourth root-race does not select so much those in whom *kāma-manas* predominates, *i.e.*, in the fourth sub-race of the fourth root-race, but rather those in whom the higher aspect of *manas* was beginning to dawn, the fifth sub-race. The material, in other words must be as promising as possible, and while the majority

of the race might be left to work out fourth root-race ideals to their perfection, as the Japanese are now doing, for the new race a different class is required, a class which can be moulded into the new shape existing in the mind of the Manu. As far as can be ascertained segregation does not appear to be the method employed at the outset; at least it does not seem to have been the method originally employed in the formation of the fifth root-race.

We may imagine the families watched, observed, guarded, guided, to a certain extent grouped together. We may imagine facilities afforded for the awakening of the higher kind of manas, and it is not improbable that the provisionally selected families reincarnated to a large extent among themselves, so as to preserve the training from generation to generation and to hand on the tradition unbroken through the thousands of years which must elapse between the original selection and the final launching of the new race on its momentous career. Living amongst people, moving along the ordinary lines of progress these special types will be regarded with suspicion, distrust, and

doubtless with contempt, for the development of *manas* must bring with it the temporary loss of the psychic faculties common to the whole of the Atlantean civilisation. In this way, perhaps, the families tended to withdraw from the centres of Atlantean civilisation and to congregate in places where they might pursue their task unmolested and undisturbed, always under the guidance of the Great Ruler who was preparing them to be the instruments of His future work. Eventually we see this group of people definitely launched on its career, with its home in Central Asia, although as Mr. Tilak says in his *Arctic home of the Vedas* it may have had its first habitation around the North Pole when the climate then was far different from what it is now.

Some day we may hope that Theosophic research will extend to a detailed description of that home of the Aryan race, that we may be able to understand how the Manu and Those associated with Him in the work set the ideals of the new life and gradually perfected the system which should serve as a model system during the whole period of the existence of the race. For

just as we have been told that Globe A on a chain of globes is the archetypal globe, setting as it were the standard, giving in outline the scheme, establishing the forms which the ingoing life has to bring to perfection, so when we look at the origins of a race, at the nucleus which exists even before the first sub-race comes into being, we see the establishment of forms in all the various departments of life, forms in which the new race at first works unconsciously but gradually as the race grows from childhood to maturity learns to use consciously, sensing dimly the goal towards which we all are striving. Little, however, is known to the ordinary student of the actual conditions obtaining in Central Asia. The Manu Himself is obviously at the Head, and with Him the Bodhisattva—the Teacher of Teachers and of men, and under these other members of the Great Hierarchy to aid and assist in the arduous task which extends over millions of years. This is the childhood of the race, the time when the entities incarnate in a new race-type—the fifth root-race type—and have to learn to function amidst new surroundings, just as a new-born child has.

to learn to use the fresh garment and to adapt it to its needs. And it is here, therefore, that we are able to see our progenitors lead what I may perhaps be permitted to call the archetypal life as distinguished from the ideal life which belongs rather to the seventh sub-race than to that large family from which the various sub-races were in course of time to spring. We can gather to a certain extent the principles of this period of evolution from the pronouncements of the Manu Himself as laid down in *Manu Smṛiti* and ably expounded by Bhagavān Dās in last year's Convention Lectures (1909). We see how even the most minute details of life were included in the scheme for which provision was made in the laws by the great Law-Giver, how various types of individuals were each assigned their respective tasks, and how from the highest downwards each member of the great family had his duties towards those above him and towards those below him. I say 'duties,' for I am told that nowhere in the whole of *Manu Smṛiti* is there any talk of rights. We read of the duties of the Brāhmaṇa towards the Kṣhāṭṭriya, towards the Vaiśhya,

towards the Shūdra; of the duties of the Kshatṛiya towards the Brāhmaṇa, towards the Vaishya, towards the Shūdra; and so on. But, nowhere do we read of the particular prerogatives and privileges which each caste has the right to claim for itself, and it is in this respect that we find ourselves so far away from that archetypal scheme laid down by the only Being with the necessary knowledge and power to formulate a system having in it the essential features of life.

What then do we actually see in this 'cradle'—to use an apt term—of the Āryan race in Central Asia? We see the race in its childhood, we see it as one large perfectly appointed family, cared for by divinely appointed Teachers so that in its inexperience and weakness it may have the guidance of Those who have trodden the path long long ago, until the time comes for it to be ready to venture upon its path without visible support. We see the spirit of the race strong in every member of it. Hardly conscious of their separate existences, the members of this large family automatically and instinctively follow the

precepts of their rulers, just as little children in a family see no other possibility in life than to obey their parents and to trust to their guidance. We talk frequently of the ideal nation of this early period, but I would rather speak of its 'archetypal' nature, for the co-operation and perfect submission are not the fruits of reasoning and knowledge but the unconscious and instinctive realisation of the unity when *manas* has not yet been able to function freely and independently. It is not until the little child has become a grown up man that he begins to understand the reasons for his parents' training of him in a particular direction. As a child he accepted his training without question, without testing it by his reasoning faculty. The co-operation with the will of the head of the family is unconscious. To make this co-operation conscious is the task that lies before him. To make co-operation with the Great Ones a conscious co-operation is the task which lies before all of us. Unconsciously we cannot help co-operating, just as did each member of the parent family of our Aryan race. The process of growth lies in the gradual expansion

of consciousness from the unconscious stage through various intermediate stages until the highest possible limit is reached. And speaking in terms of race we have to watch the growth of consciousness in the individual as it passes beyond his own narrow and immediate limits, through the stage which we may call the stage of family-consciousness, thence expanding to the condition of tribe-consciousness, and from this to that form of consciousness which I have ventured to call nation-consciousness—national consciousness, the dominant type at the present day. I hope in the next lecture to show you at least superficially how this process of growth may be traced in the various sub-races which have spread over the surface of the globe from that one source in Central Asia; and having seen how each sub-race contributes, as it were, its experience to the common stock of the race, making the experiences—at least gradually—the common property of every member of the race, we may in the final lecture of this series consider how best we may proceed from the stage of national consciousness which marks the limit of the world's present progress to

the stage of the sixth sub-race, that of a consciousness which does not depend upon frontiers or upon geographical or ethnological distinctions, has passed beyond the limits of the body and begins to take its stand upon conditions of the mind. For if I understand rightly the features of the sixth sub-race we shall have passed from the stage of a nation dependent upon geographical limitations to a community whose bond of union will be a similarity in ideals—common work and common aspirations.

III

LET us turn to-day to the various sub-races and endeavour to trace out the peculiar features of each.

We have already seen how the idea of race was the dominant feature of the early nucleus of the Āryan race which was led by the Manu to settle around what we now know as the Gobi Sea and to rule the whole of East and Central Asia—making those mighty buildings in the city around Shamballah which we are told stand unrivalled even at the present day. A perfect organisation—at least at first—with the Manu Himself and the Bodhisattva (afterwards the Lord Buddha) ruling and directing: what wonder is it that there was little need for these young children, as they may be called, to develop those qualities to attain which they had been segregated just before the great cataclysm in Atlantis 75,000 years ago. And we can understand that it was necessary that the type should first be definitely established, that the new race

should be firmly set upon its feet ere left to itself to learn the use of the *manas* aspect of evolution. I do not know how far the rules as we read them in *Manu Smṛiti* obtained in this Central Asian home, for they seem to belong—especially the rules relating to caste—to a people which has to struggle hard to preserve itself from being overwhelmed by the large masses of the Atlantean inhabitants of India amongst whom its destiny was to live and whom it had eventually to absorb almost completely. For our present purposes, however, we may assume that the many migrations from Central Asia—of which you may read in the lives of Alcyone—must have brought with them much of the civilisation under which they had lived at home, although it is probable that these migrations began to take place at a time when the great empire of Central Asia was breaking up—the standard having been set and the Manu Himself having withdrawn for some time from physical plane activity. We have, then, in the polity of the first sub-race in the early days of its existence the archetype—the form—of polity which it is the duty of the Āryan race to

vivify and to bring to perfection. I do not wish to suggest that every single rule which we find in the books needs rigid observance, it is this belief among a certain section of my Indian brothers which prevents them from using their intelligence and judgment and from following the spirit rather than the letter. We are told, for example, that the Manu introduced about 8,000 B.C. the caste idea among the Āryans because as the migrations took place many of them were quite willing to inter-marry with the higher classes of the Atlanteans; and it was even desirable that they should to some extent. But the danger lay in the fact that the Āryan was likely to be lost amidst the large masses of Atlanteans and Atlanto-Lemurians. Founding at first only three castes, he forbade inter-marriage in order that the race might be preserved. Does it follow that at present in India there is the same danger, and that because a rule was needed ten thousand years ago therefore it is needed now? If only we paid as much attention to the spirit of the law as we do to the letter we should have an India very different from what she is. If only we tried to understand, and to

listen to those whose knowledge is greater than ours' because their lives are nobler and purer than ours, we should make many less mistakes and cause much less interference with the plan of which we are as yet but unconscious agents. It is quite possible to realise the principles of the division into various types, each type having its special work in the general organisation, without applying that rigidity which comes from a blind following of the letter and a complete ignorance as to the fundamental divisions and principles of our organised system. I merely mention this particular case to show that while we may undoubtedly regard the general features of life in the first sub-race as archetypal we must remember (i) that a large mass of detail depended upon local conditions; (ii) that the race was then in the infant stage of its growth. If we can grasp these two ideas we shall be able to grasp intelligently the essential and separate it from the unessential.

In the first sub-race so many thousand years ago we were, then, far from the national consciousness stage which we first see strongly marked in the fifth sub-race and

afterwards spreading through the earlier sub-races and finding as we have seen in recent years in India an enthusiastic response from those who live in first sub-race bodies. We see the patriarchal system of government which gives those high in power immense responsibilities, for those beneath them in position depend upon them utterly. Hence we have these traditions of Divine kings, whose existence modern history ridicules, but whom Theosophy shows to be as indispensable for the wise growth of a young race as a wise father is indispensable for the well-being of his family, for the little children who have not yet learned to stand alone. We have a kind of political unconsciousness, or rather, perhaps, a condition in which the political unit is the race and not the individual, a condition in which the race is everything to the individual member of it not so much because he recognises the race as a race but because he unconsciously recognises the spirit of the race embodied in the ruler and blindly follows the ruler just as an insect is insensibly attracted to hover round a bright light. The reasoning process—*manas*—is practically absent. It is

from this standpoint that I am asking you to look at the splendid civilisation of the first sub-race in ancient India, for you will then be able to understand how the perfection of the past was a perfection of standard, a perfection in which the individual played no conscious part, just as the child plays no conscious part in the life of the family to which he belongs. It is only the superficial observer who laments what he ignorantly calls the decline of India's greatness, because he judges entirely by the external and has no means of examining the condition of consciousness in the individuals of the race. He does not realise that the perfection which he sees is temporarily imposed from without rather than originating in the level which the mass of the people had reached. The cyclopean buildings of the city inhabited by the Manu's people in Central Asia by no means indicate that the actual people themselves were acquainted with the means and machinery of raising the huge blocks of stone to their proper positions.

We have then a child humanity in a state of political unconsciousness guided and directed by "Knowers of the Wisdom" and

taught to place their footsteps firmly on the path before them. Rigidly disciplined and controlled, their duties are clearly before them and deviation from the duties is under the circumstances practically impossible, for when the highest in the land themselves do not fail there is no possibility for those beneath them to err. The many stories of the great responsibility of the king and his advisers, the anecdotes of the slightest injustice in the most remote parts of the kingdom being the result of the negligence of the king, all these show you how high a standard our Elder Brethren set before them and how perfectly they accomplish their task as the physical fathers of the young family which they have to send forth to gain its experiences in the world of strife and struggle.

But we must not forget that the object of the fifth root-race is the development of intellect, and that as the young family gradually accustoms itself to its new surroundings it has to be taught to run alone and to learn from failure and effort the lesson of self-reliance and self-confidence. And so we gradually find that rulers in direct touch with the Great Hierarchy no longer

incarnate in the reigning families, the rigidity and perfection of government begin to decline and the great process of decentralisation which is to find its culmination in the fifth sub-race—the Teutonic—little by little finds its way into the organisation of the State. In the first sub-race we may speak of the race as the unit, but as we trace the development of the Āryan people through succeeding sub-races up to and including the fifth we shall find that the unit becomes smaller and smaller. In the second sub-race, for example, our unit is the tribe, in the third the family, in the fourth that larger kind of individuality which we may term ‘personality,’ coinciding with the idea of the city-state—rigid, small, self-centred and complete in itself; while in the fifth we have the dominant note of the race clearly brought out in the idea of individuality which characterises the Teutonic peoples and which is only redeemed from narrowness by the growth of the idea of “nation” *pari passu* almost with the idea of individuality. Thus with the fifth sub-race we begin the upward movement which will in centuries to come exhibit intellect in its loftiest aspects,

untrammelled by the narrow limits of the individual, extending to and embracing the nation as a whole.

Before, however, we survey the procession of sub-races, let us pause a moment to lay stress on that great binding factor, that underlying basis of life which makes all things one, the one source of inspiration, the one final adjuster of apparent differences—religion. For it is by studying religions in the light of Theosophy that we first begin to catch even a faint glimpse of the real unity amidst the apparent diversity, of the oneness of the plan, and of the value and importance of each individual part of it. Madame Blavatsky, in *The Secret Doctrine*, writes of the one Great Truth universally diffused in the ancient and prehistoric world. “Proofs of its diffusion,” she says, “authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the occult Fraternity. This statement is rendered more credible by a consideration of the following facts: the tradition of the

thousands of ancient parchments saved when the Alexandrian library was destroyed ; the thousands of Samskr̥t works which disappeared in India in the reign of Akbar ; the universal tradition in China and Japan that the true ancient texts with the commentaries, which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of the reach of profane hands ; the disappearance of the vast sacred and occult literature of Babylon ; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records ; the tradition in India that the real secret commentaries which alone make the *Vedas* intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts ; and an identical belief among the Buddhists with regard to their secret books." To this statement we can add the testimony of those who have been able to pierce through the ages into the early periods of the Āryan race which tells us that the great truths which Theosophy has within the last century re-proclaimed to be the basis of all religions were known to our ancestors over

70,000 years ago, together with much more which has for the time being become obscured. And then in *The Changing World* our President has given us a magnificent description of the way in which the Great Teacher of the race—the Bodhisattva who afterwards became the Buddha—appears time after time, incarnating in each sub-race as the Manu sends it forth from the great parent-stock all the time existing in Central Asia, and giving to each sub-race that special form of the one great truth which may be best adapted to the part which the particular sub-race has to play in the evolution of the race as a whole. As Hermes He inspires the second sub-race, to the third He appears as Zarathushtra, to the fourth as Orpheus and then He returns finally to the first sub-race, incarnates as Gautama and becomes the first of our humanity—the Buddha. This great fact, the knowledge that it is the same Great Teacher who time after time gives to the world the teaching that it needs, the knowledge that conflict among these faiths can but be due, therefore, to ignorance and misunderstanding, all this should be the great binding force drawing people of different faiths in

complete harmony and brotherhood. The source, as H. P. B. says, is the same, there is the same Great Teacher; what else can we conclude but that the distinctions *we* see are in reality no distinctions, that each religion is but a specialised aspect of the One? But it is not so much from this point of view that I have tried to lay stress upon the oneness of the source and upon the sameness of the Teacher, as to suggest to you that each religion has its special function to perform in developing the growth of national consciousness. We are all aware for example, of the detailed precepts of Hindūism—the parent religion of the Āryan race—and we find the world admiring the deep philosophy and mysticism which accompanies directions as to the minutest details of life. Let us try to see in this what I may call the archetypal religion, a complete statement, as it were, of all the principles necessary to the development of the Āryan race. In the great characters of the first sub-race we see types of perfection, forms which each of us has to take to himself; the ideal child, the ideal son, the ideal daughter, the ideal wife, the ideal brother, the ideal king, and so on.

These are the types to which we can aspire, no matter in what position we may be placed, and they serve as beacon lights towards which we look with longing and which we are eager to approach. It is because the race is young and therefore has as its rulers the Great Ones of the world that such ideals are possible, can be exhibited in the world, and though for the evolution of the race the Great Ones withdraw from active physical life among their children, the ideals remain and the archetypal religion must ever exist complete and unalterable though India itself may undergo transformations and changes without number.

This withdrawal of the Great Ones is one of the most important points to notice in studying the history of the past—a point, needless to say, which modern history has entirely omitted to take into account. And if we add to this the fact—on which I laid stress in my first lecture—that though They have withdrawn from physical contact They are still directing the affairs of the world and controlling its destinies, we shall be in possession of the key to many problems which seem without any authoritative

solution. We shall then begin to understand the part played by the Great Teachers of the world, we shall begin to realise that the great leaders of all nations are to a large extent instruments in the accomplishment of the destinies of their peoples, and with the theory of reincarnation we shall be able to reach the knowledge that the same great leader or Teacher may time after time in different bodies carry out a policy extending over thousands of years. With how much more understanding, for example, would not the history of the world be written if our historians were aware of the fact that Vyāsa, Hermes, Zoroaster, Orpheus, the Buddha, are one and the same person, if they realised that Queen Victoria was a reincarnation of King Alfred, and so on.

The same remarks apply to the consideration of the various sub-races, and we must always bear in mind that it is the same great Manu Vaivasvata who sends out of Central Asia sub-race after sub-race, and that generally speaking it is the same big family of people—trained to the work—whom He selects as pioneers. With the definite establishment of the sub-race comes the Teacher,

and so, by degrees, the race is fashioned into the shape which the Head of the great Occult Hierarchy has given to the Manu and to the Bodhisattva, each sub-race contributing, as I have already said, its own special experiences to the common stock.

Leaving, then, our first sub-race—the Hindū—duly settled in India with the race as the political unit, we shall find, about 40,000 B.C. the second sub-race growing out of a migration led by one of our Masters to Arabia, and extending thence to Egypt and dominating almost the whole of Africa except that part which was in the hands of the Atlanteans. It is not my business here to follow the fortunes of this second sub-race in its struggles with the Arabs and other Atlantean enemies and in its gradual organisation of the territories it occupied. I wish rather to call your attention to the peculiar kind of polity which marks this particular offshoot from the great home in Central Asia. In the first sub-race we saw that the race idea was the unit of political organisation and that there was no conscious co-operation on the part of the individual. You are also aware of the fact that the

religion of the first sub-race—Hindūism—has as its dominant note the idea of *duty*—*Dharma*, the archetypal idea. In the second sub-race, however, we may trace the beginnings of a narrowing of consciousness in preparation for the ideal of conscious co-operation towards which the world has ever been surely though slowly working. And so the political unit in the second sub-race is no longer the race but the tribe—we are narrowing ourselves down step by step until we reach the individual as our political unit and then from him we ascend until we again reach the standard of our first sub-race—the race-idea once more becomes the dominant note, but the individual is now conscious of his part in the whole, whereas hitherto he has been unconscious. With the second sub-race we associate then the idea of tribe, and under the name of Hermes Trismegistus the Bodhisattva proclaims another aspect of the one great truth, the key-note to which we are told is light. The individual of the second sub-race differs immensely from the individual of the fifth sub-race, but he is beginning to feel himself, as it were, because the whole to which he belongs is a

smaller whole than that to which the first sub-race individual owed his allegiance. The unit for the second sub-race man is much nearer to him and so he becomes more and more conscious of himself, his faculties begin to assert themselves and he begins to acquire a confidence in himself and in his powers, which is one of the essential factors in the development of our race. He feels the outside world to be nearer him and able to be affected by his own personality and with the feeling of power comes the concentration on the self which leads to the stage of the latest of our sub-races—the fifth.

Passing on to the third sub-race, which was first started on its travels about 32,000 years ago, we find it settled in Persia and Mesopotamia, making many temporary settlements on the borders of the Mediterranean, including Cyprus, Rhodes and Crete. Once more the great Teacher gives to His chosen people under the name of Zarathushtra a great religion whose dominant note may be said to be purity, and from the unit of tribe-consciousness which belongs to the third sub-race we find ourselves narrowed down to the unit which I venture to call

family-consciousness, which involves a further stimulation towards the development of the powers and faculties of the individual and increases to a considerable extent that sense of self-consciousness towards which we find ourselves slowly progressing. That strong business capacity which we find prevalent among the Parsi at the present day—a special characteristic of the fifth sub-race individual—is one of the evidences, to my mind, of this steady growth towards self-consciousness.

By this time, we are told, the essential features of the new root-race are thoroughly established, provision has been duly made for the development of intellect as the special mark of the race, and so when we turn to our fourth and fifth sub-races we begin to see a new factor entering into the growth of the race side by side with the establishment of the old. Even the non-Theosophic historian will tell you that the political organisation of modern Europe, the growth of States and of nations, dates from the great civilisations of Greece and of Rome, that modern European politics draw their culture from Greece and their law from Rome, and that great authority on Greece—Professor Mahaffy—has shown in

his magnificent contributions to our knowledge of Greek life and times how profoundly indebted is the modern world to the genius and solidity of these two great Empires. I think, however, that the Theosophist may see a little further and understand a little more clearly. In the great Greek civilisation which marks for us the activity of the fourth sub-race of the root-race we have, as it were, a double unit—the individual and the State, which in ancient Greece, owing to geographical considerations, meant the city. We see that the individual is beginning to become an important factor, but not as an individual but as an important factor in the well-being of the State. From the idea of family we find ourselves still further narrowed down to the individual member thereof, but the political unit is not the individual proper but the individual in his relation to the State—and it is this which seems to me to mark the first beginnings of that national consciousness which has spread so widely throughout the world to-day. We still find ourselves laying more and more stress upon the individual—we are far away from that

condition of life which we saw obtaining in the first sub-race in India—but we also see the germs of the idea of nation and of the conscious part which each individual has to play in it. We see once more the great ideals proclaimed on which the future nations of the world are to take their stand. We see artistic imagination and sensibility, poetry, oratory, painting, music, figuring prominently in the lives of the people and in their physical surroundings. We see devotion to the leader and enthusiasm strongly cultivated and encouraged, qualities essential for the united progress of a nation. In Rome we see another side emphasised—law and justice, and the power to assimilate external elements into the great national body. And so are the foundations laid which are being used by every great wave of national life at the present time. The Great Teacher himself—under the name of Orpheus—preaches a religion which has beauty as its key-note—contributing in this yet another great aspect of the one Wisdom-Religion from which spring all the religions of the world.

In the concluding lecture we shall endeavour

to trace the growth of the fifth sub-race and to gauge its position in the gradual awakening of that larger consciousness in the individual which gives him a sense of unity with the race to which he belongs. We shall see how the fourth sub-race was, as it were, a special preparation for the fifth sub-race activity which in the future is to join itself with the oldest of the sub-races, giving its own special experiences, vitalising with its youth and vigour, receiving from the first sub-race, the archetypal race, the old truths, and adapting them to the needs of the advancing race. And finally we shall try to determine the attitude towards the political, religious and social conditions at present existing which a Theosophical survey of the history of our race necessitates.

IV

I SPOKE to you yesterday of the influence which Greece and Rome have had, respectively and collectively, on modern Europe and on the whole of the modern world. And I should just like to mention once more to-day one or two points in this connection before I pass on to the consideration of the progress of the fifth sub-race and all that lies beyond it. We have in the first place to remember that the training which the individual received in Greece and in Rome was not so much a training that he received for his own benefit. It was a training which he received more or less at the hands of the State. The individual was thus definitely and clearly trained under the express and direct guidance of the State itself. He was simply regarded as part of the State and the authority of the State was to a very large extent greater than the authority of the parent. The parent in ancient Greece and ancient Rome had very much less to say

as to the future of the children, either girls or boys, than have modern parents generally at the present time. It is true to say that the general tendency to-day is to make the State control of education greater than it has been in the past, but in Greece and Rome State education was the only kind of education especially when the men were young and before they had reached their majority. The authority of the State was so great, we are told by certain historians, that it was even possible for the authorities to order the destruction of any boy or girl whom they thought to have any particular deformity which might render the child incapable of rendering good service to the State: that fact will make it clear how great the authority of the State was. This period of Greece and Rome was the classic period of Europe, and we must often go back to this classic period for illustrations of the origins of many ideals of our modern lives; for, not only was the education to a large extent an ideal education but even the types of Government which we see running through Greece from its most ancient period to the time of its decay and also through Rome, may to a

certain extent be regarded as ideal types. For we see in turn the Democratic form of Government, the Theocratic, the Autocratic and the Aristocratic forms of Government. There is not one form of Government which we know of at present which was not in existence at one time or another in Greece and in Rome. But we have to understand that the democratic form of Government in Greece and Rome was by no means of the kind to which we are accustomed at present time. All citizens were entitled to take part in the deliberations of the State and to give opinions on important matters, yet we have to remember that those who were so entitled were only a small part of the total population of the city. And so the Greek ideal of democracy differs from the ideal as presented by certain of our modern communities. We have to understand, further, that the individual was then by no means what the individual is now. We have not yet come down to the individual proper, we have come only to that double form, the individual in his relation to the State, and that is the form of individual which we reach in Greece, an individual of importance

only in so far as he can contribute to the welfare of the State. It is the State that makes the individual in ancient Greece, while in modern times, it is much more the individual who contributes and makes to a large extent the State. This is one of the distinctions which we have to introduce between the individual in ancient Greece and in ancient Rome and the individual of to-day. The individual of to-day is a much more independent and self-conscious creature.

In those early days we already find that the people were being accustomed to a kind of popular form of Government, for we have Government by assembly as the great type of Government in these days, and the self-consciousness which we find so strong a feature of the fifth sub-race, is a self-consciousness to a large extent perhaps due to the fact that in the fourth sub-race we find this Government by assembly gradually training the people in individualism. The people do not seem to have taken to it naturally at first at any rate. For we are told by Professor Mahaffy that it was the custom at a certain period of the history of Athens for a great freshly-coloured purple cord to be stretched round

the market-place and people used to be roped in as it were and were compelled to go into the assembly and to take part in the deliberations there, and if any were found walking about the street with some purple colour on his clothes it was known that he had been in the market-place and had somehow managed to escape, and he was bound to receive the punishment which was given to those who refused to take part in the assembly; and so people were tricked then to take part in Government by means of a freshly painted purple cord.

To take another point of interest, modern historians have hardly given sufficient weight to the existence of luxuries in those ancient days and to the part that that luxurious life played in the development of the individual. When you read the history of Greece and Rome and when you read of the luxurious pageants that took place and of the luxury in which people were accustomed to live, you must try to see it from the point of view of evolution. You must try to understand that luxury too has its part to play in the development of the Aryan race as a whole,

for by this very luxury people were awakened to their own powers and possibilities and the desire-nature pushed the individual forward in concentration upon himself.

In these various ways the fourth sub-race fulfils its destiny and establishes the various forms to which we look back to-day as the ideals of the future, and we come to the fifth sub-race whose early history I must give to you in a few brief words. Simultaneously with the existence of the fourth sub-race the fifth sub-race was gradually being prepared, we are told, about 20,000 B. C. It is the fifth sub-race of which the Germans, the Americans, the English, are the most marked examples of the present time. We see from western Asia wave after wave of this fifth sub-race which is to be the dominant race for the time being, coming and spreading over the whole of Europe; and we are told that there are three principal divisions into which this Teutonic race divides itself. The first that comes is the Slavonic, the second is composed of the Prussians and the Lithuanians, and the third is the Germanic race which descended upon Normandy and upon southern Europe

at a later period; and finally come the Americans, springing from the English. Thus a large portion of the world becomes populated with the race which had so small a beginning in one of the valleys of Central Asia.

The great type of the fifth sub-race is the individual himself—the individual strong, self-controlled, self-reliant and dominant. With that fifth sub-race comes Christianity as its religion and its dominant feature is charity and self-sacrifice, and the Great Teacher is the one known as the Christ, not the same Great Teacher who came before, for the previous sub-races—for it is said that the Great Teacher who incarnated in the fourth sub-race had accomplished his mission by subsequently attaining the enlightenment of Buddhahood in the first sub-race and so His work was accomplished. His successor is now the Supreme Teacher of the world and made His first appearance as the Christ in ancient Judæa two thousand years ago.

We have now to consider how the individual himself grows and how this nation ideal, the ideal of national consciousness becomes so

strong; and there is one point to which I wish to draw your attention particularly at the outset, that between the civilisations of Greece and Rome and the great civilisations which are making their mark on the world of to-day, there is in the beginning an extraordinary gap which is generally called by the historians the Dark Ages, and it is interesting to understand what part that Dark Age plays in the general development of the race itself. It seems to me that in order that the individual may be able to bring his individuality to perfection, in order that he may be able to understand how to rely entirely upon himself, it was necessary for the time being at least that he should be cut off completely and entirely from the past, and not only from the past as it actually existed but from the ideals which might have meant so much to him. And if we try to understand what those Dark Ages meant, we shall be beginning to understand that they were so called because the individual of those ages was kept in ignorance of the greatness of the past, of the fact that he was but a link in an endless chain of evolution, and he finds

himself more and more thrown back, as it were, upon himself. Learning as we know was still in existence. I do not mean that learning was entirely destroyed, but rather that people forgot the civilisation of the past. Greece and Rome are but names to the people of the Dark Ages and the great Egyptian and Chaldean civilisations are entirely beyond their scope and imagination. We find, moreover, that the Church itself becomes narrower and more rigid and cold and so people became completely shut off from those widening influences of ancient Greece and Rome. The purpose of all this was as it seems to me to intensify individualism by making the people for the time feel that there was no past; they have to win their own goal not by the inspiration of the ideals of the past but by entirely relying on themselves. And even in modern days the great unifying doctrines of karma and reincarnation are lost to the Christian Church. It is absurd to suppose that Christianity does not contain those great principles, but their loss allowed the growth of the individual in special directions, and when that individual growth has been attained, then once again, as we now

see, do those great principles emerge from their obscurity in order that men may benefit by them and use them in nation-building and in the unifying processes in which they have to take part. Christianity as we know had two particular objects in its view. The first was the stimulation of individuality by the great personal note which sounds in all its teachings, and then the second aspect which belongs especially to the ideal of the growth of a nation, the principle of charity, the duty which people have towards those around them. The first aspect brings into relief the individual himself, and the second aspect gives the individual in his relation to his neighbours and surroundings. And so we see the individual in all his narrowness in these early days. The rest of the world is practically shut off from Europe. People know not of the existence of India, America, Africa, of the great countries which, perhaps, are the most important portions of the world. The expansion of consciousness began in the fourth sub-race, and we have to see how through the Dark Ages and beyond the individual gradually awakened not only to the sense of his own powers but to a knowledge of his surroundings

and to the work of nation-building. A wonderful awakening! I only wish that the histories which we have to read in schools and in colleges were written from the Theosophical point of view. Generally in our histories we come across a series of dates and lists of conquerors which have no life in them, and we expect our young men to take an interest in history when it is written without any of that interest which is born of real insight. And yet the awakening process of the individual and the growth of the national ideal can be well marked in the growth of all nations and especially in the growth of England. It begins with that great figure, King Alfred the Great, the Nation-BUILDER, the Arche-type of the Nation and the first Nation-BUILDER of England, and then through all the great periods of history England gradually evolves for herself the design which she has to accomplish. Magna Charta is one of the great examples of this growth both of individual and of nation-building. Magna Charta gave the people the ideal of their rights as well as of the responsibilities of national life and has thus laid the foundation not only of

individuality but of nation-building, and so is the case with all those great Charters which succeeded Magna Charta. Those Charters have accordingly made the individual self-conscious, they have shown him his limits and have also shown clearly to him his obligations. Take for example another great event in English History, the Hundred Years War and the Wars of the Roses. How little do people understand of the real significance of these events. People generally imagine that the Hundred Years War is simply one of the occasional wars between England and France and the Wars of the Roses a war in which the nobility was all but stamped out. But if you look at the Hundred Years War and the Wars of the Roses from a Theosophical standpoint you will begin to understand that the former was to make England finally realise that it was not her duty to try, at least at that time, to dominate the whole of Europe and although she was in the first portion of the war successful, yet in the second portion she gradually lost all hold upon France and lost the strength to do that which the great R̥shis of the race evidently

intended she should not do. And then look at the Wars of the Roses. They bring into existence for the first time in history, the middle classes or the beginnings of the middle classes and start the centring of power not amongst the high and the aristocratic but amongst those who are less advanced in social position—clearing away the dominating and restrictive influence of the nobility. If you go a step further in history and take the great expansion of trade, you will see another stimulating influence exerted upon the individual, because it gave the individual a feeling which the Wars of the Roses had failed to give him. It gave the individual a sense of the power of his wealth and a personal desire to exert himself to acquire it. Take another aspect of history and look, for example, at the various renaissances which took place century after century. We might perhaps imagine that each of these is verily a lifting of the obscurity which separated the modern world from the ancient world, so that the modern world might gain from time to time glimpses into the accomplishments and ideals of the past and learn to apply them to the needs and requirements of the present. And that

is the way I think we should look upon the various movements in the West in the 12th, 13th, 14th and 15th, nay, in almost every century. Then if we look at the Reformation, we see another partial stimulus to the growth of the individual. For in that Reformation and in that Protestant movement, begun by John Wyclif which spread so widely over modern Europe, we have a gradual breaking of those fetters which had crippled the Catholic Church. Protestantism broke down the restrictive dogmas and the narrowness which had been impressed by the early church upon its devotees, and paved way for individual conscience, and thus helped towards the development of individuality. The Roman Catholic Church still vigorously survives, however, and you may perhaps find the explanation of its continued existence in the fact that it stands to-day as one of the most perfect forms of organisation the world possesses. If it were to have the life which Theosophy alone can give to it, its organisation would not only be one of the great wonders of the world, but would be an extraordinarily powerful spiritual force. For the organisation is there: it only wants life to vivify it.

Indeed no one who looks over the changes in the various periods of history and who looks at these various stages in the life of a nation can fail to see how great the plan is, how appropriate the leaders are, and how every person and each event fits into its place in the appointed plan. And when we look upon the various Rulers of the great countries, as in Europe, we find that each individual, leader, ruler, has his own specific part to play in the growth of the race to which he belongs, and if only we were big enough to understand even a part of the Divine scheme we should be ably partly to appreciate the nature of the task allotted to each. William the Conqueror had his part to play in the growth of the nation and of the individual as also had Charles the First when he contributed his share of the working out of the great plan. That is one of the ways in which one has to look at the various Kings and statesmen in the history of the race. We have to try to see what it is that they particularly are doing in order to bring out the ideal which the particular sub-race has before it; and that is the part to which the average

historian pays little attention. He does not understand how to connect one king with another, one event with another, from the point of view of the inner—the real—life, but from the Theosophical standpoint we look at the history of a nation—indeed of all nations—as a gradual unfolding of the great map of destiny in which we all have our places and our schemes in the great whole. We also have to recognise the importance of the geographical conditions of the various countries. We see in England an island shut from the rest of the continent, comparatively smaller than other countries, and therefore the parts develop very much more rapidly than elsewhere. We see that the idea of nation arises first in England and not in other countries in Europe, because the growth of the individual takes place more quickly there, and because the idea of nation has many more favourable conditions for its growth in England partly because the geographical circumstances themselves favour such growth. The Kings of England are much more, as it were, at the mercy of the people than the kings of the continent of Europe, who rule nations in a less

advanced stage of growth and therefore less able to act nationally. It is not until the French Revolution that kings in Europe begin to totter on their thrones and the national idea takes shape. The different process of growth in the case of England may be marked early in her history by the case of King John; think how little the Pope, himself the great head of the Roman church, was able to interfere in the affairs of England. Consider the nature of the influence the Pope had over the Kings in Europe; and realise that that kind of influence and the manner in which it was exercised marks the continent as many stages behind England at that time in the growth of the individual and national spirit. You thus find that the fifth sub-race activity began primarily to centre itself in England and secondarily in all those countries which faced the Atlantic. It is worth while noticing that while the Mediterranean was the scene of the great civilisations of the growth of the fourth sub-race, the centre of power for the fifth sub-race shifts to the north-west; northern and western Europe gradually assuming supreme importance owing to the opening up of trade with the

continents across the Atlantic. Portugal, Holland, Spain, France, each in turn dominates the world, and England herself is the last to take the responsibility of giving forth the ideal of nation and of world-empire as the fifth sub-race is to express it. It is of particular interest, however, to notice that just as individuals themselves have opportunities given to them and sometimes make good use of them and sometimes neglect them, so is the case with states and nations. The rise and fall of Empires is clearly understood by the ordinary historian and the explanations he gives are outwardly sufficient. But from the Theosophical standpoint we understand that there is a power behind this outward change, and I am suggesting to you that when we look at the rise of these nations of the past, when we see how they arrive at maturity and fall into decay, we realise that there is no absolute necessity for their fall and that their fall is due to the fact that they are not able to take advantage of the opportunities offered to them, just as is the case with an individual. And just as an individual is sometimes temporarily thrown aside because he is not

found fit for the work immediately needed, so also are nations given opportunities and sometimes rejected for the time because they fail to grasp them and to do the work which the world asks from them. If we glance over the whole of the progress of Europe, and if we look at the races and faiths of the various States and Empires, we shall perhaps be able to understand them better if we realise that we are reading in their progress opportunities given, made use of, neglected. Take for example, the rise of the great Spanish Empire. Try to think of that nation as having been given an opportunity to bring the East and West into a chain of union. Think of the way in which the East might have been united to the West, think of the opportunities which during the growth of the great Spanish Empire were given to Europe, and think also how it was through Spanish selfishness, persecution and intolerance that the opportunities were taken out of the hands of Spain, and in this thought you will correctly estimate the place of the Inquisition in the world's history and in the downfall of Spain. So it was the Inquisition

which gave Spain her death blow. If you look to the various other nations of the West to which opportunities were given, you will find time after time this selfishness and narrowness which took away from Spain her position giving also to those nations also the lesson of failure and of defeat. Watch the growth and decay of France, and see how France was not able to assimilate her surroundings and to rise to the possibilities of her imperial position. And we see that France, far from being able to adapt herself to her surroundings, endeavoured rather to dominate: it being that selfish domination which prevented her from taking the place she might otherwise have taken. And the same conditions apply practically to Holland and to Portugal.

We have now to try to see how it is that for the time being England, with varying success, at least has been able to grasp and hold the opportunity which was offered unsuccessfully to the various other nations of Europe. And I suggest to you that there are three or four points in the growth of the English nation which have rendered her capable of sustaining and maintaining the opportunity which is now

given into her hands. The first quality is the quality of compromise. I think it is true to say that England has shown in the way in which she has dealt with those races which have been brought within her influence, a spirit of compromise. The second is the quality of adaptability, which she has also shown strongly in the work that she has been doing. And the third quality—and that perhaps is one of the most important qualities of all if we look to the future, is that instead of getting rid of the old institutions she has tried to graft new institutions upon the old, and to give a new life to the old and hallowed forms. This seems to me to be the principal reason why England has succeeded where other nations have failed. The fourth quality is that where an institution is found to be no longer helpful and useful, it is allowed to disappear rather by a gradual process of decay than by a process of revolution as was the case with France and with such terrible results, and that is another great quality which justifies to a large extent the opportunity for the time being placed in the hands of the English part of the fifth sub-race.

And coming to the immediate work in hand, it was the unselfish spirit shown in the liberation of slaves at personal sacrifice that gave to England the privilege of being the channel to bring back vigour to the mother race in India and to spread her spirituality among her children in the world. That is the privilege that she has to-day, of bringing new life from the West to the East and of being a channel for the spiritual wisdom from the East. Thus has England been brought into contact with the East, as the child once more comes back to its home after wandering for many days. The West is once more united to the East. We may thus perhaps conclude that England and her institutions are not likely on the whole to disappear until the great Aryan Empire of the future has fulfilled its destiny, because the English people do not as a whole work to destroy but rather, as I have suggested to you, to graft. In this way the nation-building takes its course in modern times, and these qualities which England is showing are the qualities also which the individual is developing and making strong within himself, in order that they may be used in

relation to their surroundings, and these are therefore the great qualities which we have to try to make strong within ourselves. You will do well to ponder on the reason why England is able to achieve what she has achieved, and to try to understand these fundamental causes and apply them to the great national life, at the growth of which you are assisting at the present time.

In all this process especially in the beginning of nation-building, the nation is rather a matter of blood, is rather a matter of common immediate origin and of common frontiers. But we are gradually beginning to see little by little how the influence of something higher is coming into existence, side by side with the general development of the ideal of a nation. When the ideal of a nation is as firmly established as it is at present, we begin to see appearing broader and still wider ideals of a community not depending upon geographical considerations or upon blood-ties but depending upon identity of higher interests and higher aspirations. This later stage in the growth of nations is slowly asserting its existence, and I may suggest to you that

there are three or four principal ways in which we can see these new movements taking their place side by side with the growth of the world on the well-established lines. We see them appearing in the first place through science. You will notice for example that most scientific men throughout the world are men of science first and members of different nations afterwards ; the bond of union is on the intellectual plane, having passed beyond the physical. Science is one of the ways in which the national consciousness therefore, is being expanded, one of the ways in which the new ideal which is to be the dominant note of the sixth sub-race is coming to take its place in the world.

Another way in which the new ideal is being forced upon people's attention is through religion. Look for example to the great congress of Liberal Christianity which took place in Berlin some few months ago, and see how people of various Christian sub-faiths were able to assemble under the common ideal which they had respectively found through widely divergent paths. And if you even read the ordinary newspapers you will see the broadening of the religious platform

throughout the world. Take the New Theology, the organisation with which the Rev. R. J. Campbell is intimately associated, in that you will find another great factor in which the wider ideal may be found. In reading the publications of the New Theology movement we have an admirable presentment of the way in which the new sub-race is to reach its ideals. Mr. Campbell has shown his understanding of the position by inviting our revered President to deliver an address on the new ideals at the Spring Assembly of the Liberal Christian League in Manchester. We are thus beginning to see the lines along which the movement is likely to spread during the next few centuries.

Take again the coming into existence of the language known as Esperanto. Now though I do not believe that it has come to stay, still it is true to say that the idea underlying it is important, for a common language is a great unifying force in a community, and arises from the harmonising of various religions and creeds; Esperanto shows, therefore, the spirit of the times, and is an important factor in the history of the modern world.

And then I come to that last aspect of

our modern growth, I would fain say the most important aspect, namely the Theosophical Society itself. I believe that if there is one movement in the world, and I except none, which shows those principles of Brotherhood strongly, it is the Theosophical Society itself. We find people of all phases of religion uniting themselves under the great banner of the Society, we see all over the world Theosophists in all ranks of life, of varying creeds, and possessing differing national ideals, learning to see unity and brotherhood below the external form, and rising above all distinctions of race and faith; and I venture to think that this dignified Convention itself is a great object lesson as to the work which the Theosophical Society has done and is doing throughout our globe. It would be difficult to have in any other gathering the complete harmony and at the same time active life which are found to exist here at this Convention. We have, therefore, these various movements which I have suggested to you, and of course many others, marking the quality of the time. The idea of a common civilisation, for science; the idea of realising the unity, for religion; in

these two aspects of life—the one working towards unity from below, the other drawing it down from above, we have the keynote to the direction in which modern influences are leading us. The time is great and full of pregnant events. We have to try to understand these modern movements, to see the nature of the teaching they offer us and by the experience of the past and the understanding of the present to gauge with accuracy the tendencies of the future; and I think that members of the T. S. have the duty of being in the forefront in this mighty work. Side by side with brotherhood as one factor in the growth of national consciousness, we have a second great ideal before us—the ideal of a community of peoples untrammelled by considerations of frontier, of race and of blood and yet as strongly bound together as the Theosophical Society is at the present time, an ideal of which, as I believe, the Society is a working model. Such are among the great pieces of work, which lie before us in our present incarnations.

I shall, for the few minutes which remain, suggest to you how we have to mature our lives so that we ourselves may merge our

consciousness into the wider consciousness which is the characteristic mark of the sixth and the seventh sub-races. We have to try to understand modern tendencies, and if we look at the various portions of the world, if we look at the various types of socialism and democracy in England, in Australia and in France, if we look at the autocracy of Russia and at the various forms of Government throughout the civilised world we have to realise that in the long run all these forms will have to be united under one common form of Government, bringing us back on a higher level of the spiral than that which we have seen in the early days of our Race, the Government of the many by the few, the Government of the ignorant by the wise, and the ideal that power in the long run cannot come from below but only from above. Though, for example, anarchy and the government by the many may be a necessary experience, through that very experience the masses of the ignorant people shall learn to give wisdom its due place. Our first duty would, therefore, seem to be to try to make the conditions of the world such that the power and rule may come in material form from

above, and may be consciously accepted when they do come. It is impossible for such power to manifest itself unless we stretch out our hands in welcome. We must prepare the path along which the Great Ones of the world may find Their way into our midst. However anxious you may be for the growth of nationality in India, however much you may desire that she should have self-government within the Empire, remember that bad Government can never take the place of good Government, and that we can never expect to have a good and a stable rule unless the rule is in the hands of the wise, so that wise general principles are firmly established. Better profit by than copy the mistakes and follies of your western brethren. We must set aside the political theories of the 17th and the 18th centuries which are so fascinating to our young men of the present time. We must understand that the relation between the rulers and the ruled is that between the teacher and the taught, and not the relation between two parties to a contract—as the old theorists tried to suggest. The idea of a social contract has done so much evil in the West

that it would be wise to avoid it here. Young men should try to see clearly and to understand that so long as the world endures there must be rule, and their own childhood will tell them that in general there can be no happier relation than that between the child and the parent, especially when the parent is guided by spiritual insight and love. Where there is love and knowledge and compassion, as in the Great Brotherhood, there can be no question of guarantee or of contract, no question of agreement. For guarantees and contracts and agreements only have place where there is doubt, and there cannot be doubt where we have to deal with the spiritually wise.

I know that this is not altogether a welcome idea amongst many young men at present time. But unless we are willing to uphold the ideal and to live up to it how can we expect that those who have the knowledge and power will feel encouraged to give us conscious guidance. We must remember that there is one great principle that Hindūism throughout the ages has strongly inculcated and that is strict obedience to authority, and our young men

should look back to the glorious past and to India's continued life through all her misfortunes as the result of this admirable quality. The quality may have done harm when exaggerated or misused, but it has been the rock upon which the Indian Motherland has remained unbroken for thousands of years, and will endure to share in the great Āryan empire that is yet to be. Strengthen it, purify it, understand it, but do not throw it away under the delusion that freedom cannot be won save through resistance to authority. True freedom consists in perfect service. Let us train ignorance not by giving it power, but by guiding it, and ruling it.

The last great principle is in my opinion the most essential point on which I have to lay stress, perhaps because it has meant most to me in my life: the endeavour to look for leaders even amongst ourselves and when once found and felt as our superiors to follow them without any hesitation whatever, not for their weaknesses but for their qualities. If you try to understand the history of the world you will find that there is invariable success—sooner or later—in following leaders

who have been recognised for their qualities, and who have been followed because of their qualities and in spite of their weaknesses. Recognise a leader, and then follow him always for the good qualities that he has, and leave alone as not your business any little weaknesses which most men have. A few such leaders are in the Theosophical Society; follow them utterly, and never mind if you go wrong. I would rather go wrong with greatness than walk alone in my ignorance. Only by devotion to the Great, my experience is, can the Will of God become known.

